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Sermon
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# A Ser-

mon no lesse fruit-

ful then famous.

Made in the yeare of our Lord God. M.CCC lxxviij. and founde out hyd in a wall.

Which Sermon is here set forth by the old copy, without adding or diminishing saue the old & rude English here and there amended.

¶ Imprinted at London by John Awdely.

1575

114 a 15

# A Sermon

*preached at the Tower of London, by M. Dering the xi. day of Decẽber. 1569.*

K
Theology vol 70.

¶ Imprinted at London by Iohn Day, dwelling ouer Alderſgate.

¶ *Cum gratia & Priuilegio* Regiæ Maieſtatis per Decennium.

# A Sermon

preached at the Tower of London, the Denyse the xi. day of Decembr. 1569.

¶ Imprinted at London by John Day, dwelling ouer Aldersgate.

¶ Cum priuilegio Regiæ Maiestatis per Decennium.

# Iohn 6.34.

¶ *Then they sayd vnto him, Lord geue vs euermore of this bread. And Iesus sayd vnto them. I am the bread of lyfe: hee that commeth vnto me shall not hũger, and he that beleueth in me shall neuer thirst.*

WE haue (dearlye beloued in our Lorde & sauyour Christ) we haue in this portion of scripture to consider: first this petitiõ or requeste which ỳ Iewes make vnto Christ in these wordes: Lorde geue vs euermore of thys bread. Then, the answere that our Sauiour Christ maketh agayne: I am the bread of life, &c. Theyr requeste riseth of certayne wordes, spoken immediatly before, where Christ sayth: My Father geueth vn-

to you from heauen the true bread. For the bread of God is he that cōmeth downe from heauen, and geueth lyfe vnto the world. Through whiche wordes they breake out straight into this prayer: O Lord geue vs alwayes this bread. These wordes they doe not vtter wyth any good affection, or longing desires to be partakers of the mercies, which are offered vnto all in Christ Jesu: but rather of a distēpered mynde, drawne into contrary desires, seeking by all meanes to fil themselues with happinesse, and yet to iest and scoffe at the doctrine of Christ. The thoughtes of theyr myndes are made manyfest, both by these words of Christ:

Joh.6.25. Ye seeke me because you eate of the loaues and were filled: and also by theyr owne wordes to the same

Joh.6.31. effecte, where they say: our fathers did eate Manna in the wildernesse, likewise requiring ỹ Christ would

so

so feede them still by miracle, and then they would follow him. And afterward also when Christ had further taught them ꝑ he woulde in no such sort feede them deintelye on earth, but if they would eate of the bread that he would geue they must renounce such fleshly concupiscence, crucify themselues vnto the worlde, and be with a liuelye fayth incorporate into hys bodye, then they shoulde eate of liuing bread: as soone as they had heard this, they murmured at him, shewing ꝑ he was not the bread that they did seeke for, and then declared what was theyr scoffing spirite, and sayd openly: Is not this Iesus the sone of Ioseph, whose Father and mother wee knowe? howe came he down from heauen? Thus dearely beloued, we learne what mindes these men had ꝑ would so fayn haue bene fed with the bread of lyfe. They would liue for ever. Joh. 6. 42.

Joh 6,28 but they woulde liue as they liste. They would followe Christ; but they woulde neyther hunger nor thirst. They would do the will of God: but they would not crucifie theyr affectiõs. They would come vnto heauen, but they would not be led by Iesus the poor Carpenters sonne. Theyr carnall fancies beguyled them. Their scoffing at Iesus Christ made their hartes so blinde: and their desire of happines was nothing but the shew of their owne folye. Now let vs beware by other mens harmes. Let vs not fall after the same example of disobedience. If we bring our carnall fancies to the worde of God, we shall neuer vnderstãd it. The naturall man perceyueth not the things that are of God. Such grose imaginations deceiued Nicodemus, that he knew not what it was to be borne a newe. Such fancies made blinde the woman of

Heb,4.11.

1,Cor.2.14

Joh:3,4.
John.4,15

in Samaria, that she knew not howe to aske for the water of lyfe. Such carnal imaginations made the children of Zebedie to aske of our Sauyour Christe, they knew not what. Yea all the disciples of our sauyour Christ, by such fleshly desires oftentymes vnderstoode him not. And how muche more ought we to take heede that haue so barren hartes, not watered so plentifully with gods spyrite: whether shall we be led, yf wee bryng vnto Gods word our sensuall appetites: sure euē thether, whether these Jewes are goine before vs, to murmur agaynst Christe, and despise his crosse. Let vs thē take heede while it is yet tyme, and in obedience of Gods worde banishe farre from vs our own vnderstanding, and yf we will be taught of the Lord God, let vs leade into captiuity all our own cogitations and seeke no better estate for the

Mar.16. 38.

Luke.18. 38.

2.Cor.10.5

Gospell of God, then he hymselfe hath appoynted by hys holy wisedome. Otherwise it will surelye come vpon vs, that came so long agone vpon these carnall Iewes, & wee shall haue so good liking of our owne delight, ỳ we shall contemne the poore Galilean, & with a proude countenaunce wee shall thinke much scorne, that the Carpenters sonne should bee our mayster. This is the fruyte ỳ groweth out of mans wisedome. Here it is plainelye testified in this 6. of Iohn. It is testified in the Scribes and Pharisies, that so often scofed at our Sauiour Christ: in the Soldiours that vppon the Crosse had him in such derision: in the whole multitude of the Iewes ỳ stroke him and spitte on hym, & bid hym arede, who had hurt him. Thus after that by carnall reason they woulde needes iudge of Christe, they grewe more & more in hard-

Mat. 27.

Math. 26. 68.

nes

nes of hart, till they thought it good wisedome to speake so great blasphemye. Such Gospellers there were many in the primitiue Churche, that thought themselues wyse in makyng a ieste of Christ. So Julianus the Apostata when ỳ Christians asked helpe agaynst all theyr iniuryes with mockes and scoffes hee woulde aske why they did complayne, whē the Galilean theyr mayster bad them doe good for euyll: yf any would take away theyr coate, that then they shoulde geue him also their cloke. So, many wicked Magistrates spoyled the Christians of theyr monye, and would taunt them merelye with the saying of theyr God: *Quod Cæsaris scis, Cæsari da*, geue that vnto Cesare that thou knowest is Cesars. Such Gospellers at this day, wee haue a great many in Englād, ỳ laugh smothly in their sleeues, at theyr madnes

Math 5. 49.

Prudence.

Pet. 44. (as they thinke) that followe so earnestly ỳ Gospel. So S. Peter hath borne witnesse generally of the wicked of all ages: that they shall thinke it much madnes, that other will not runne to like effusion of riot: but let them alone, ỳ seeke willingly to goe so farre astray. This is the time of their reioysing. The daies of repentaunce are not yet come. When they haue done with their mocking, themselues shalbe then mocked at, and for all their pleasaunt sporting, they shalbe called to iudgement.

An other thing I noted vnto you in ỳ petition of these Iewes, that was a desire of happinesse which they wished to come vnto: and in ỳ middes of their malice, yet an inward sighing of spirite, that they might once eate of the bread of lyfe. They pleased themselues exceedingly in fighting agaynst Christ, and yet agayne in

remorse

remorse of conscience, they wished
to be partakers of eternall lyfe.
And this is that sparkeling of the
grace of god, which is kindled in
the harts of all men, of which S. John.1.9
John sayth, that Christ lighteneth
all men that come into this worlde.
Cayne had this light, when the Gene,4.13.
burden of his sinne seemed so hea-
vy vnto him, that it could not be
pardoned. Esau had this light, Gene,27.
when for losse of his fathers bles- 38.
sing, he lifted vp his voyce and
wepte. Pharaoh had this light,
when in remembraunce of all his
plagues he cried at the last: The Exo.9.27
Lord is righteous, but I and my peo- Exo,8,19
ple are wicked. The sorcerers of E-
gipt, they had this light, whē God
confoumded theyr wisedome in a
most vile creature, and they con-
fessed before Pharaoh: *This is the*
*finger of God.* Pilate had this light: Math.27.
when he washed his handes, and 24.
cried before all the Iewes, that he

was innocent from the bloude o
Act.8.13. Christ. Simon Magus had this
light when hee wondred at the
signes and miracles that were
wrought by ỳ Apostles, & would
haue geuen money for the holy
1. Math. 6. Ghost. The Gentiles themselues
12. they had all this light. Antiochus
when he wept for all the euill tha
he had done at Jerusalem. Julia
nus whē he cried, *vicisti Galilæe*, T
man of Galile, thou hast gottē th
victory. Adrian at his death, wh
he spake vnto himselfe, *Animula va*
*gula, blandula, hospes comèsq; corporis*
*quæ nunc abibis in loca, nec ut soles da*
*bis iocos, pallidula, rigida, nudula?* Bru
tus had this light, when the nigh
before he was slayne, he though
he sawe a spirite that cryed thus
vnto him: *Ego sum tuus malus genius*
*Brute: hodie me in Phillippis videbis.*
But what neede I (dearely belo
ued) to make this longe by exam
ples, Vou your selues (I am sure)

you

ou can witnesse with this trueth. There is none of you so far geuen uer to vncleanes, but I am sure ometyme you say with these vn- leane Iewes: *O Lord geue vs one lay the bread of lyfe*. This is the tri- mph that vertue hath our vice, hat where so euer she is most ha- ed, there she is often wished for. nd this is the great punishment hat God bringeth vpon the wic- ed, euen as the Poete sayde: *Vir- utem vt videant, intabescant q; relicta*, hat though they loue not vertue, or can not like to follow her, yet hey should pyne away with a lō- ging desire after her. And this I m sure it striketh deepe, & woun- eth the conscience of the wicked. Though they haue set their harte as an Adamant stone, and made heir face like flint, yet grace per- eth throughout their concupiscēce they say sometime, ỳ way of ver- ue is better. There was neuer

so

so impure and dissolute an adul-
terer, but he hath said sometime: ỹ
chaste body is beste. There was
neuer so blasphemous nor vile a
swerer, but sometyme he hath trẽ-
Iac.5.2. bled at Gods Maiestie. There
was neuer man so proud and am-
bitious, but sometyme he remem-
breth he is but earth and ashes.
There was neuer such an vsurer,
nor couetous wretch, but some-
time he thinketh his Gold & siluer
shall canker, & the ruste of it shall
be a witnesse agaynst him. There
was neuer so riotous a person,
sumptuous a prodigall, but some-
tyme he condemneth hys owne
Psal.37,12 doing, and sayth with the Pro-
phet: The vnrighteous man boro-
weth and payeth not agayne. And
what should I say more? There
was neuer so high minded nor
vayneglorious a king, but hee
hath sõtyme thought his crowne
would fall from his head, and the

crowne

ro wne of righteoulnes was bet-
ter, which was in the kingdome
of Heauen. And this dearely belo-
ued, as it is in a wicked lyfe, so
likewise it is in corrupt religion.
Truth that is strongest and ouer-
commeth all, in Religion forceth
the enemy oftentymes to confesse
her. There was neuer papist that
so magnified merites, and talked
of his workes of supererogation,
but oftentymes in his cõscience he
would surely confesse, that when Luc. 17.
he had done all, yet he was vnpro- 16.
fitable. There was neuer any so
great an enemy to fayth, but whē
his conscience was touched with
the greife of sinne, he would cry a
loude: Fayth alone doth iustifie.
There was neuer (I am sure) pa-
pist yet so dronken, that made so
much of all his fleshlye worship-
pinges, of Organes, and singing,
of altares and altareclothes, of
francomesence, and sweete smel-

ling

ling sauours: of banners & streamers: of goodlye tunes and melo-
Esa.1.12. dy: of siluer crosses and chalices,
Joh.4.23. but he hath sayd sometime, who required these things at our hands? the true worshippers do worship in spirite & veritie. There was neuer Papist in so deepe a sleepe of pardons and of purgatory, but hee hath surely sayd it, such weake engines can breake downe but paper walles, and such could water can quench but paynted fyres. There was neuer Pope nor generall counsell so desperately bent to set vp worshipping of Images, but their owne hartes haue often cryed within them: they haue
Psal.115.5 mouthes and speake not, they haue eyes and see not, they haue eares & heare not, they haue noses and smel not, they haue handes and touche not, they haue feete and walke not: thou shalt not bow downe to them, nor worshyp them. There was ne-

uer

uer Papist so blinded wyth the great absurditie of transubstantiation, but some tyme seyng the wyne in the chalice, he hath bene afrayde to say: by this and by nothing els, let my sinnes be washed and seing the cake in the Prestes handes: thou alone hast redemed me, and alone by thee I looke to be saued. This doubt ye not (dearly beloued) is the worcking of the Lord in the hartes of all his enemyes. Refuse hym how ye wyll in lyfe or in Religion, you shall cary day and night a witnesse in your brest agaynst your selues, & your hartes will condemne you, that cry euermore agaynst you: ỹ way vnto true happines is neyther by sinne nor superstition: neither by open rebellion, nor yet by accursed idolatry. And thus farre out of this petition of ỹ frowarde Jewes I haue noted vnto you, what I haue thought best for our

common instruction. The Lorde graunt vs that we make the like request, but with a better spyrite and pray euermore vnto hym: O
Joh.6.34. Lorde geue vs alwayes the bread of life. Now let vs consider the other part which (I sayd) is ỳ aũswere of our Sauyour Christe. in these wordes: I am the bread of lyfe, he
Joh.6.35 that commeth vnto me shall neuer hunger, and he that beleueth in me shall neuer thirst. Out of this place (dearly beloued) I will note vnto you, as the text geueth me occasion, these three poynts. First who is the bread of lyfe, then by what meanes he is eaten, and thyrdly, what fruite commeth of such sustenaunce. Who is thys breade, Christe sheweth in these wordes: I am the bread of lyfe. By what meanes he is eaten, it is shewed in these wordes: He that commeth vnto me, he that beleeueth in mee. What fruyte commeth of it, it is

shewed

shewed in these wordes: he shall neuer hunger, he shall neuer thyrst. I am the bread of lyfe. These wordes they signifie thus much, that in Christe alone we haue life, and all confidence of saluation must bee grounded on hym & on none els. Christ crucifyed is a continuall sacrifice of reconciliation standyng betweene God & vs, so that what so euer grace, mercy, and peace is poured vpon vs by God the Father, it commeth downe through the body of Christ vpon the crosse: and what soeuer ioy or comforte we can haue in beyng vesseles of mercye, thus it is made perfecte: whē with a liuely fayth wee looke through Christ crucified, and so go with boldnesse vnto the throne of grace. Thus Christ is called the bread of lyfe: the foode of our soule & nourisher vp of our consciences to a perpetuall quietnes. This the scriptures testyfy most plentifully

in all places witnessing, that
Math.11. 28. when soeuer wee feele our selues hungrye, that is, laboring & heauy lodē with the burden of our sinnes, we must come vnto Christe: and he will refresh vs. Frō our first father Adam until the last man that shal be borne vpon earth, neuer was nor shall be one ẏ shall finde other foode of life. Adam by whose sinne we were all condemned, when hee was cast out of Paradise, that is, out of Gods fauour and the place of rest, he could not feede his soule neither with the labour of hys hand, nor with the sweate of his browes, but the first foode of life he found in this promise, that the seede of the Woman shoulde
Gene.3.15. tread down the head of the serpent. Abraham, Isaak, and Jacob, in al theyr wandryng iorneyes, they liued not by this, that theyr posteritie should be multiplied, and enioy a land that flowed with milke & hony,

hony, but this was the breade of lyfe that made theyr harte glad, euen the sight of Christe, and by thys promyse euery one of them liued: In thy seede all the nations of the earth shalbe blessed. The law that came after and taught vs true obedience, we learned nothing by it, but the knowledge of our sinne, nor it wrought nothyng in vs but the multiplying of our iniquitie. The lawes and ordinaunces, which were in meates and drinkes, and carnall rites and ceremonies, they could not feede the conscience of him that did the seruice: the sacrifices and offeringes were not such ẏ they coulde geue vnto vs the foode of lyfe: It was al: together vnpossible, that the bloud of Bulles and Goates shoulde take away sinnes, but so farre the law did feede our soules, as it shutte vs vp in the faith that should be reueled, and led vs as a scholemaster vnto Christ

Gene.12.3 and 26.4.and 28.14.
Rom.7.7
Rom 5.20
Heb.9.9.
Heb.10.4.
Gal.3.24.

The Prophetes that came after, rayſed vp of God to teach his people, they ſhewed no other marke to looke on, nor other hope to liue by, but that child that ſhoulde bee borne vnto them, and that ſonne that ſhould be geuen them, whoſe name was wonderfull, coũſeler, the mighty God, the euerlaſting Father the Prince of peace. The Apoſtles & Euangeliſtes now ſent in theſe latter dayes for the worke of the miniſtery, to gather together the ſaintes, and buyld vp the bodye of Chriſt, they feede vs not with the foode of our owne workes or weldoing, but to make our fayth ſtrong, & the promiſe of God ſure, they tell vs: Chriſt is our peace, and there is no other name vnder Heauen geuen vnto men, by which wee ſhall liue, ſaue onely the name of Ieſus Chriſt. Thus Chriſte is our head of lyfe, and if we will builde our ſelues vpon Abraham, Iſaak,

Eſa. 9, 6

Ephe, 4, 11

Rom, 4. 16
Ephe. 2. 14
Act. 4. 22

or Jacob, to be of theyr posterity if we will be led by the lawe and the Prophetes, by the Apostles & Euangelistes, to finde the foode of life: if we heare Christ himselfe, or will be his disciples, thē this is our Religion: Christ is the bread of life, to to wretched haue the preachers bene ỹ haue called you from this bread, to feed you with theyr corrupt leauen, from this fountayne and welspring, to theyr owne puddles that can hold no water. Thus they haue all done that haue ledde you any whether sauing to Christe alone, ỹ haue taught you to praye vnto sayntes, aungels, or archangeles, to be your mediatours, that haue tolde you of iustification in your owne workes, that haue sold vnto you their Masses as sacrifices propitiatory for the quicke and dead, that haue bid you truste in pardons and indulgences for remission of sinnes, ỹ haue broughte

you vnto the Pope, a sicke head of an ill disposed sinagoge, to hange your fayth vppon his sleaue, that hath told you of generall Coũcels, they coulde not erre, but what so euer they shoulde decree, you shoulde so receaue it, as the holy Euãgelists. Thus haue these mõsters spoken, and thus they haue deluded you, and yet they say still: wherein haue we offended? but the Lord be praysed, that hath deliuered vs out of the kingdome of such darknesse, and brought vs againe into the light of hys Gospel. Let vs nowe walke in it accordingly, and confesse Christe alone to be the bread of lyfe. The second thing that I noted vnto you in this aunsweare of our Sauyour Christ, is: how we do eate of this bread, & that (I said) was shewed in these wordes, he that commeth vnto me, he that beleeueth in mee. To come vnto Christ, to beleue in

Chryst

Chriſt, this is to eat Chriſt, ſo that we may wel ſay as S. Auguſt. ſaid: *Quid paras dentes aut ventrem, crede & manducaſti? It is no neede to prepare both or belly, beleue and thou haſt eaten.* But here (dearlye beloued) I muſt firſt admoniſh you that thys place, nor this vi. Chapter of Iohn. is not ment of the Sacrament, as ſome popiſh interpreters haue ignorātly told you. The Sacramēt was not yet inſtituted, nor any of we preſent knewe whether hee would euer ordaine any ſuch Sacramēt of his body & bloud, or no: ſo that yf he had ſpoken thereof, he had tolde them that, whiche they coulde not vnderſtand. But this Chriſt doth, without all conſideration eyther of Sacrament or no Sacramēt. He telleth them how and by what meanes his body can be eaten, whether it be in our inward fayth, when ſecretly and with your ſelfe you feede vpon

*Auguſt. tract 25 Vpon the firſt of Iohn.*

pon his body, or whether it be in outward signe or Sacramente, which is a helpe of our infirmity, the more liuely to tast of his mercies. There is but one & the same way, neyther to eate his flesh, nor to drinke his bloude: the whiche way playnely & expressely here is deliuered vs by Christe, that wee neede not to erre except wee will. And this was Christs great mercy to prepare the harts of his children, that they shoulde not bee offended with any manner of vnderstandyng, when they should heare in the institution of the sacrament, take, eate, this is my body. They are before well instructed, and they knowe what to beleeue. The grosse and carnall fancyes of transubstantiation, coulde not disquiete them. They knewe there was no way to eate Christe, but to come vnto hym, nor to drinke his bloud, but to beleeue in him. And

this

thys fayth was ỳ more precyous, the further of his bodely presence was remoued from them, They knew faith was the taking hold and substaunce of things we hoped for, and the sure apprehension & profe of thinges that were not seene. So that they knewe howe to feede of hys bodye with great boldnesse to lift vp theyr soule, and take holde of his mercy that sitteth in heauen at the right hande of hys Father. Whence vndoubtedly all the merites of his passion doe presentlye flow vpon hys poore children. His conflictes and agonies with sinne and condemnation, to set vs free from Gods wrath & displeasure, and all his obedience shewed here in flesh, from his corporall, reall, and substantiall bodye, commeth downe vpon vs, to cloth vs wyth righteousnesse, that wee may bee found vnblamable before hys father. Thus much ỳ disciples well Heb, 13.

vnder

vnderstoode, and they murmured not at these wordes, this is my body. Thus muche let vs learne out of this place against we come vnto the sacrament, that to come vnto Christ & to beleeue in Christ, that is truely to eate Christ. Thys beyng proued true vnto you, you well soone set your selues free frō all popish idolatry. And how true it is, marke well, I beseech you, what are the wordes. I am sayth Christ, the bread of lyfe. He that cōmeth vnto me shall not hunger. If Christe had spoken still properly, accordyng to ỹ metaphore, he had sayd thus: I am the bread of lyfe, he that eateth me, shall not hunger. Now he himself hath said: he that commeth, in stead of this, he that eateth, if you will beleue him you must needes confesse it. To eate Christe, is to come vnto him. So in this other sentence. He that beleueth in me, shall not thyrst. If

he

he had kepte ỳ property of speach, he had sayd thus: he that drinketh of me shall not thyrst. In stead of, drinketh, he sayth, beleeueth, and therefore it is moste certayne, to drinke of Christe, is to beleeue in Christe. So that this is now an vndoubted truth, to eate Christe, to drinke Christe, to come vnto Christe, to beleue in Christ, these are all one. And who hath eares to heare and heareth not this? or whose iudgement is so blind that he can not perceyue it? Compare the sayings of Christ in this chapter: you can not (if you wil not) be deceyued. He that beleeueth in mee hath euerlasting life. And after. He that eateth of this bread, hath euerlasting life. Except ye eate the flesh of the sonne of man, and drinke his bloud, you haue no lyfe in you. He that beleueth on him that sent mee, hath lyfe euerlasting. You will not come vnto me that you may lyue.

Iohn. 5. 24

Iohn. 5. 10
Ioh. 6. 53

Who

Who seeth it not here, to eate, to come, to beleeue, is all one, Againe: He that beleeueth in me, I will rayse him at the last day. And he that eateth my flesh, & drinketh my bloud, I will rayse him vp at the last day. After all those sayinges of eating his flesh in deede, and drinking his bloud in deede, at which the Capharnaites were offended, & diuerse of his disciples forsooke him, Christe sayth then vnto hys Apostles, will you also go away? As if he should haue sayde, are these wordes so strange that you also will be driuen away? Vnto which Peter answered: Lorde to whom shall we go, thou hast the wordes of eternall lyfe, & we beleue and know, that thou art Christ the sonne of the liuing Lord. Loe here, how Saint Peter himselfe, of whose name the Pope braggeth so much, and yet vtterly renounceth hys fayth. S. Peter (I say) vnderstandeth, all

Ioh. 6. 54.

these

theſe wordes of life, of the eating and drinking of Chriſtes fleſh and hys bloud, he expoundeth them thus: to beleue in Chriſte, and to knowe him to bee the ſonne of the liuing God, euen as Chriſt hym ſelfe had before taught hym: The wordes that I ſpeake are ſpirite aad life, it is the ſpirite that quickeneth, the fleſh profiteth nothyng. If all this be not playne enough, looke yet, & let S. Iohn expound hym ſelfe. Here Chriſt ſayth: he that eateth my fleſhe, and drinketh my bloud dwelleth in me, and I in hym. The ſame S. Iohn that wrote this, ſayth thus agayne: Who ſo confeſſeth that Ieſus is the ſonne of God, God dwelleth in him, and hee in God. Wherby it is playne, he that confeſſeth thus of Chriſt, he eateth his fleſhe and drinketh hys bloud. This (dearely beloued) is no newe doctrine but taught by Chriſte, receiued by his Apoſtles, 1. Ioh. 4. 15.

writen

written for all ages by hys holy Euangelistes, now preached to ỹ comfort of all true Christiãs, and in the primitiue Church beleeued of all the holy Fathers. I would alledge you theyr owne sayinges but that the tyme passeth, & you haue thẽ plentifully set out vnto you, you may reade them when you will. These places alledged out of the Scriptures, one expoũdyng an other, they are the surest witnesses, to know the meaning of the holy Ghost. And what if here I should reason out of our Christes owne wordes to proue, there can bee no transubstantiation. He sayth for proofe, that hys naturall body is rysen. See my handes and my feete, touch me and
Luc. 24. 33. handle me, it is euen I. Seyng Christe will haue our senses to iudg of his body, let vs do so. See feele, touch, tast, is it ought but bread? this argumẽt me thinketh

is

is good and well warranted by Christ him selfe, and it semeth not so onely to me, but S. Augustine thought so nowe eleuen hundred yeare agon. See, *De doctrina Christiana. lib. 3. cap. 16.* there you shall finde it. But the tyme passeth, and I will come vnto that, that I thynke you looke for, and why the Pope hath made the substance of all his masses. Christ saith thus. Take, eate, this is my body. And what then? is there any obscuritye in these wordes? Is it not often and playnely spoken, what it is to eate his body? are not his disciples well taught? knewe they it not long before? As it is playnely said: this is my body, so is it not playnely expounded, these wordes are spirite and lyfe? No man can here be offended, but he that is dull of hearyng, and hath not harkened before to the wholesome doctrine of truth. But you will say, why could

Math. 26. 26.

Joh. 6. 14.

not Christ as well haue sayd: this is a figure, or signe, or token of my body. I answere. Fyrste these wordes are without danger, that his disciples should dreame of trãsubstãtiation: they are so assuredly taught before how they should eate or drinke Christ. Then I say, thys our sauiour Christ did choose to speake, to shew his great and abondaut loue to warde vs, that wee should be so fully perswaded that he were our head, & wee his members, as if hys naturall and reall body were substantially within vs, that we should know, what so euer we could wish from his mercy to comfort vs, by this Sacrament or couenaunte of his mercy wee shoulde so assure our selues of it, as yf we eate his very flesh, or drinke his natural bloud. The like phrases or speaches are plaine and often in the scripture, Eph. 5. 24 Christ is our head, and we his members

bers hee dwelleth in vs and wee in him. He is the corner stone, & wee are the building vp. Hee the vine, and we the braunches. His body is the meate and wee the eaters. Whose harte is so dull that is not stirred vp with these speaches? or who vnderstandeth not by these speaches ỳ Christ would shew the aboũdance of his loue toward vs, and the great boldnes that Christ will haue vs to put in his mercy? As for transubstantiation, it is so straunge from the sence of the scripture, that yf the Pope had not bene, I thinke it neuer had bene thought of. And yf the Councell of Lateranne had not bene, it had neuer bene named. But let vs way the wordes a litle, and conferre the with these late popish follies. Christ sayth, take, eate, this ys my bodye. But the Pope sayth, take not, eate not, site a farre of, and looke on, fall downe and worshyp.

Ephe. 2. 20
Iohn. 15. 5

Math. 26. 26.

This is my body. Was not this their maner of preaching? How could this haue bene your maner of practise, when you came to the Sacrament, or as you rather called it, the sacrifice of your Masse? Christ sayth, Drink you all of this: this is my bloud. The Pope vtterly denieth it, & proueth it by good reason. His body (sayth he) cannot be with his bloud: there is concomitantia, the one followeth the other, and therefore you that drinke it, yet it is his bloud. Christ sayth, as ofte as you doe this, preach forth the death of the Lorde vntill he come. The Pope sayth, that is not necessary. If you say Masse dayly, it skilleth nele, though you preache not once in a yeare. What maner of vicar call you this man, that dispenseth his masters doctrin thus deceitfully? or what hope can you haue of trā substātiation, whē it hāgeth vpon

Math. 26. 17.

1. Cor. 11. 26.

his

his credit, ẏ dealeth thus vnfaithfullie: O (dearely beloued) be not deceiued. These thinges bee to playne to be dissembled. It is his owne mouth that speaketh these thinges, which (sayth he) can not erre. Wee know that there is no truth in hym, and whatsoeuer hee doth, it is against Christ, and his eternall Gospell. For the wordes, this is my body (I trust) I haue proued it, they be not wordes of errour, to make you beleeue the thing that is not: the meaning is plaine. The head is a warrant, & pledge vnto you, that as sure as you eate it, which is the signe: so sure your fayth feedeth on all the fruytes of his Passion, and the righteousnesse and true holines of his humaine bodye couereth all your sinnes before God his Father, and clotheth you rouñd about with ioy and gladnes. These are the riches of Gods aboundant

graces, which make the poore penitent sinner to seeme more glorious, then all ỹ worldly treasure. This is the secret Manna with which God fedeth his elect, ỹ maketh the hungrie hart more glad & ioyfull, then all the bread of Princes. These riches they haue spoyled you of, that haue sold vnto you so deare their transubstantiation. This foode they haue taken from you, ỹ haue fed you so long with a fancie of Christes naturall body. For the wordes, this is my body, are not straunge. Such phrases in ỹ scripture are euer vsed vpon like occasiõ. In ỹ 33 chapter of Geue. Iacob calleth his altar the mightye God of Israell: yet ỹ altar was not God, but set vp in memory how mightely God had preserued him. In the 12. of Exod. God sayd to Moses of ỹ Pascall Lãbe. This is the Lordes passouer, & yet it was not the passeouer, but the sacrifice

Gene. 24. 20.

Gene. 12, 1.

of

of the Lordes passouer, when in killing the first borne in the lande of Egypte, he passed ouer the houses of the children of Israell. In ỳ 7. chapter of Leuiticus, where God geueth to Aaron, ỳ shoulder and brest of the sacrifices for hys portion, he sayth thus: this is the annoynting of Aaron, yet the breste and shoulder of the beastes, were not the oyle wherewith Aaron was annoynted, but a signe or token of his annoynting. In the 6. of Numery, when God setteth forth the law of the Nazarites, he forbiddeth them to defile them selues at the death of theyr father, mother brother, sister, & added this clause: Because the consecratiõ of his God is vpon his head. Yet the heare vpon his head was not his consecration, but the signe of his consecration. In the 5, of Numery, where God setteth forth the law of gelousie, the water whereby the

Leuit 7.35.

Num.6.7

Num.5.11 woman is tried, is called often the cursed water, and yet the water was not cursed, but shewed the woman to be accursed & detestable. In the 19. of Deuteronomye, speaking of a false witnesse, bothe
Deut.19 17. parties are bid to stand before the Lord. Yet he meaneth before the Priest in whose brest was Urim and Thummim, a liuelye representation of the Lord. In the 26. of Deuteronomye, teaching what they shall doe that offer theyr firstfruytes, it is written:
Deu.26.5 Thou shalt say this before the Lord: Yet he meaneth before the altar, a present signe of the Lord. Oftentymes in
Deut31.11 the law, the Arke is called the Lord
Ge 20. God. Yet the Arke was not God but a liuely representation of the Lord God. In the 17. of Genesis, God speaketh of circũcision: this
Gene.17 10.and11. is my couenaunt: which yet God him selfe expoundeth in the verse
Ge following, this is the token of my couenaunt

couenaunt. And what can be more plaine thē this? so S. Paule saith: the rocke was Christ. Yet Christ was not the rocke that was in Horeb: but the water of the rocke was the signe of Christes bloud, which quencheth the thirst of all his elect and chosē. So S. Paul calleth Baptisme, *Lauacrū regenerationis*, the washing of the new byrth: yet ỹ water doth not regenerate, but the holy Ghost. An hundreth such speaches you haue in the scripture, where the signe hath the name of the thyng signified. And how are you so bewitched, that in this one Sacrament of the body and bloud of Christ, you can not beare ỹ phrase which is so vsual in the scriptures? But so it is, S. Paules prayer hath taken effect in the Popish kingdome: he that is ignoraunt, let him be ignorant still. But I hope (dearly beloued) better of you. God I trust hath lighted

1. Cor. 10. 3

Tit. 3. 5.

1. Cor. 14. 38.

ned you, and you doe vnderstand his holy scriptures. You will come in spirite and trueth to these holy misteries, and you haue forsaken your olde leauen of al Romish Idolatry. Now a woord or two of the fruite of eating and drinking Christ, & so I will make an ende. To eate and drink Christ, is as I haue sayd, to come vnto Christ, to beleeue in Christ, and the fruit of this is: he that commeth vnto him, he shall not hunger. Againe, and he that beleueth in him, shall not thirst any more. This (dearly beloued) is that great fruyt, that vnspeakable benefite, ỹ endlesse mercye, which they taste and eate of that labour and are loden and come vnto Christ. My tounge can not expresse it: your eares cã not heare it: our hartes can not imagine it, what is ỹ fulnes of ioy that springeth out of this foũtain. To thirst no more, to be no more an hungred

gred, is to see God as he is and to contemne the world, to haue al teares wiped away frō our eyes, and be no more sorowful, to haue the glory of God to shine vppon vs, & no more to regard the light of Sun or Moone. This shalbe then perfect, when Christ shal appeare in glory and maiestie, and wee shalbe clothed with righteousnes and immortalitie. Now in this body of sinne, this happines is tasted of, when we feele the spirite of adoption to crie vnto our spirite, Abba Father. When the mercies of Iesus Christ do so cōpasse the inner man, that we see & feele the kingdome of Heauen pictured in our consciences, when with a great and longing desire, euen as the hart longeth after the water brookes, we cry with saint Paule: *Cupio dissolui*. When we be touched inwardly, and say with the saintes in ỹ reuelation: Come

Gala. 4. 6

Psal. 42. 1

Phil. 1. 21.

Apoc. 22.

Lord

Lord Iesu, come quickly. **These are ỹ beginnings of those euerlasting ioyes, that can neuer bee made full** till this mortallitie haue put on im-
1.Cor.15. 63. mortalitie, and this corruptible, incorruption, **and wee haue geuen into our mouthes, the songes of our triũphe:** O death where is thy
1.Cor.15. 55. stynge? O hell where is thy victorye? **The songes of our ioy,** such as none
Apoc.14. 3. can vnderstand, saue the hũdreth & foure and fortie thousand, that are bought from the earth. **He that eateth of Christe to this purpose, he is nourished, and he that drinketh of Christ to this hope, he is quickned. With this meate and drink,**
Gene.12.1. **Abraham was filled,** when he forsooke his fathers house, his kindred, his countrye, to go into a lande that God would shew hym. With thys meate and drinke Moses was filled, when he rather chose to bea misE-
Exo.2.11 rable seruaunte among his brethren of Israel, then to be a mighty Prince

in

in the court of Pharaoh. With this meate and drinke was Dauid filled, when he wished rather to be a dore keeper in the house of God, then to dwell in the Pallaces of Princes. With this meate and drinke was Paule filled, when hee sayde, he accompted all the worlde as dunge that he myght winne Christ. With this meate & drinke who so euer is filled, he will forsake father and mother, brother and sister, wyfe and children, house and landes, yea euen his owne soule, & take vp his crosse and follow Christ. The remembrance of immortalitie that Christ shal geue vnto him, wil make him hartely to cõfesse, ỹ this life is but a moment. The length of his daies that liueth for euer, will make him behold his owne body, and say: all flesh is grasse. The glory of hys maiestie that shineth world without end, will proue the glory of man to be but as a flower in the fielde. It

Psa. 84. 11

Phil. 3. 8.

Math. 19. 19. Luke. 14. 26.

Esay. 40.

will